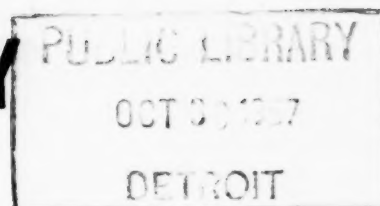


PHILOSOPHY,
RELIGION AND
EDUCATION ✓

CHRISTIANITY and CRISIS



A Christian Journal of Opinion

Hoffa and the Teamsters

We may be in for a quite new chapter of the history of the American trade union movement. If so, the chapter began with the election of James Hoffa to the presidency of the Teamsters Union.

Only a few months ago no one had heard of James Hoffa, though there were rumors of the power he wielded in the union by his shrewd intelligence and his ruthless methods. Hoffa was in charge of the Western Conference, one of the many satrapys of the powerful union. The president of the union was one Dave Beck, who being accused of many defalcations by the McClellan committee pleaded the Fifth Amendment dozens of times. If the senatorial investigators had not exposed him he would now be president emeritus of the scandal-scarred union. Now Dave Beck is out. But in his place sits the redoubtable Jimmy Hoffa, more ruthless than Beck, just as dishonest, but probably more interested in power than in pelf.

One might have imagined that the union, shocked by the revelations of dishonesty of its leaders, would have done everything to redeem itself and would have elected scrupulously honest new leaders. But it elected James Hoffa. It probably did so because it did not have the same sense of moral outrage which the general public had. It also probably had no honest leaders available. In Hoffa it merely chose the ablest of its dishonest leaders.

The triumphant Hoffa kicked all the other leaders out in an effort to prove to the AFL-CIO that the union had reformed. But the federation had threatened that Hoffa's election meant suspension from the federation. Whether the federation leaders will have the strength to throw this big union of a million and a half members out, particularly when Hoffa threatens to start a rival

federation with himself as the head, remains to be seen.

But one thing is clear: the Hoffa election will start a new chapter in the industrial relations of this country. The day when "liberals" took the virtue of labor unions for granted is passed. Much new legislation will be offered, intended to control and check the power of the unions.

Some of the legislation will be very necessary, as for instance laws to supervise the scrutiny of the welfare funds. These funds have grown tremendously in the day where every contract contains "fringe benefits" that are chiefly pension schemes. These welfare funds are a temptation to crooked labor leaders; there must be governmental supervision of these funds.

Some of the legislation will probably be ill-advised. The crooks in the labor movement have given a new impetus to the cry for the "right-to-work" laws which have been pressed on the various state legislatures. They are supposed to guarantee an inherent "right-to-work." But they are really designed to break union security. They would, therefore, disturb the balance of big labor and big business. This equilibrium is the basis of the relative justice which we have achieved in an industrial society. Despite the fact that American individualism prevented us from achieving the equilibrium of organized power set against organized power, we have done rather well in achieving it in recent decades. There is not sufficient cognizance of the necessity of the equilibrium of power for the attainment of justice in an industrial society, particularly in a day in which religious life is turning more and more to pietism.

But this does not mean that we can be easy about the way the power blocs develop in our society.

We must be concerned both about the defiance of moral standards in some of the big unions and about the lack of democratic safeguards in all the unions, both the very ethical ones and the unions, such as the Teamsters, which violate the standards of the federation itself. The question is whether anything can be done about the moral climate by legislation. The power of law is limited in establishing moral climate, as we know from the integration controversy.

Something can undoubtedly be done by law in insisting that these quasi-sovereignities of organized power achieve the democratic safeguards which our political society has achieved and which are the source of both our liberty and our justice. But in the long run we must rely on labor itself to develop higher standards, to overcome the hazards of "one party" government and to establish something like an independent judiciary.

Unbiased observers are willing to grant that most of the unions are honest, certainly more honest than the few which have claimed the interest of the public and the McClellan committee. But none of the unions have provided for sufficient safeguards against self-seeking human nature. Some of the most honest and progressive unions have become undemocratic through the great power of the president of the union. Some legislation is necessary to enforce minimal standards. But the real work must be done by the unions themselves. They must realize that their power is sufferable in a democracy only as an instrument of justice; and that even justice may be bought at too high a price of the liberty of the individual, in this case the liberty of the ordinary trade union member, who is too much at the mercy of the union oligarchy.

R.N.

LEVITTOWN AND LITTLE ROCK

IT IS just ten years since the first Levittown was opened on Long Island, a real estate venture which gave thousands of war veterans a chance to have some of the material comforts about which they must have dreamed while on the battlefield. Since then, other Levittowns have sprung into existence in other parts of the country, and the word has become a symbol. It is a symbol of the backbone of America—middle-class white democracy in action, community-concerned people working together on the P.T.A., sharing one another's

lawnmowers but not one another's wives, and enjoying, without the necessity of vast financial resources, a home, a lawn, a picture window and plenty of opportunity for do-it-yourself projects. Levittown has become, in short, a symbol of American decency and fair play.

But from now on Levittown will have another symbolic meaning in American life. Last summer a Negro family moved into the Levittown outside Philadelphia. American decency and fair play took quite a beating. So did the Negro family. For what followed was an old, old story: window smashing, burning crosses, legal maneuvers to oust the unwelcome tenants, telephone threats, bigoted handbills, the necessity of police protection, threats of bombing and all the rest. The tension still continues and makes necessary a new dimension to our understanding of the symbol of Levittown. This new dimension is the recognition that decent, middle-class, church-going white Protestants can be just as ugly in their racial bigotry, just as crude in their disavowal of equality for all Americans as the most fanatical white supremacists in Little Rock, Arkansas.

The name "Little Rock" will remain a symbol of American racial tensions long after the Federal troops have been withdrawn and long after the Arkansas electorate has returned Governor Orville Faubus to the oblivion he so richly deserves. But it is important that the symbol of Little Rock should not remain the only symbol to which we refer in describing American racial tensions in the mid '50's.

The symbol of Levittown is as important and perhaps more important. For racial tension is not limited to southern fanatics—as the Little Rock symbol will always suggest. Racial tension is also a part of northern middle-class "decency"—as the Levittown symbol must continue to suggest. To let Little Rock be the symbol of the American attitude to the race issue will be to enable most Americans to say that the whole business is "their" fault, i.e. the extremists, the fanatics, the bigots. And this will not be true. Which is why the Levittown symbol must be preserved.

Only if we remember the viciousness of the episodes at Levittown will we be inescapably reminded that racial ugliness is "our" fault as well. In the long run, Levittown is the more disturbing symbol, for Little Rock is only a few of us, whereas Levittown is most of us, whether we actually live there or not.

R.M.B.

JUSTICE AND MERCY

WE HOPE that the Illinois Parole Board will yet look with favor on Nathan Leopold's application for parole. His is a case in which the purposes of punishment seem to have been served and the state has a chance to treat a prisoner as a person who has truly repented and has been changed.

Thirty-three years in prison have been enough to demonstrate society's judgment on the crime that sent him to prison. They have been years of expiation for the prisoner. They have surely acted as a deterrent though there may be a question as to how far that particular type of crime is affected by such deterrents. These purposes of punishment have been served and the other major purpose, the rehabilitation of the criminal, has been realized to an unusual degree. It is always necessary for society when it punishes to emphasize more than rehabilitation, else there would be such extreme inequalities in punishment as to be unjust and, especially in the case of the most serious offenses, there would be a tendency for society and for the criminal himself to take these inequalities too lightly. But here enough has been done already so that it is possible to give full weight to the remarkable change that has come over this man.

Governor Stratton in refusing clemency last July said: "It is not enough to show mercy. The Governor must exercise vigilance to safeguard the people of the state. At the same time he must do justice to the prisoner who has demonstrated fitness to resume his place in free society and thus promote the reform of others paying the price the state has exacted for their crimes." Quite so. But the people of the state are safeguarded and the parole board can afford to act on the governor's last sentence.

So far as the enormity of the crime is concerned, no punishment can undo it. There is a sense in which the state cannot forgive it; the state is neither the crime's victim nor is it God. But it can show mercy. Having done what it can do to show its judgment on the crime, it can recognize that the criminal himself has come to share that judgment and that a radical change has taken place in him. There has been grace at work here. The state did not effect this, but it would be more tragically bound than it need be if it could not recognize it.

There is another factor. In the case of many crimes committed by men who have been society's victims, it knows that it shares in some measure their guilt, and while this does not deny a measure

of freedom in the criminal, it does take something from the force of society's judgment. Cannot the same result come in this case when society understands that the cause of this crime lay deep in a personality where there was a peculiarly tragic and mysterious blend of fate and freedom?

J.C.B.

A CUP OF COLD ORANGE JUICE

IN THE year of Our Lord 1957, whoever refuses to one of these ordinary wayfarers even a cup of cold orange juice because he is a man of color, surely he shall not escape the risk of retribution by infamy. For that wayfarer might be the Finance Minister of Ghana or the Ambassador of India, and the refusal might require an apology and invitation from the President of the United States, even an apology from the manager of a great chain of restaurants which flourishes on unsegregated custom; or, if the wayfarer be the ambassador of a people more numerous than the American, the supreme humiliation of an invitation wrung from the mayor of Houston.

Pardon the confusion of Palestinian teaching, in an unauthorized version, with the recent experience of Mr. Gbedemah in Delaware and that two years ago of Mr. Mehta in Texas. The world is getting all mixed up now, and we just can't keep our prejudices pure and unspotted if we intend to live in it. But if the orange juice affair had to happen, why to Gbedemah? He's from the coast where we got our slaves. And he's a graduate of a Christian school, maybe expecting to be well treated by Christians. He entertained Nixon in his own home. It couldn't be worse.

Also, he's so confoundedly good-mannered. Said this was his seventh visit, and the first time he'd suffered from discriminatory treatment, which would soon be forgotten. "The greater goodwill of the American people toward all peoples and nations is enough cover for the stupidity exhibited at certain times." And yet, I don't like the sound of that very well, do you?

Europeans found America; Africans and Asians continue to uncover our strange society. Have we, the people of the United States, yet discovered that there are other continents? Is our nation sufficiently mature to live in God's world where more souls illuminate tanned faces than colorless countenances?

Anyhow, Jesus didn't say anything about orange juice, but only about cold water. M.S.B.

Moralism and Sex Ethics: A Defense

WILLIAM HAMILTON

THERE IS no Christian sexual ethic, in the sense that we have a clear group of premises, biblical or theological, from which we can derive precise guidance for the sexual life. But this is no news; there is perhaps no Christian ethic at all in that sense. But there does seem to be emerging today a characteristically Christian way of looking at the sexual crisis of our times. This way is distinguishable from the approaches of medicine, psychiatry and sociology, though it is always grateful for these. The Christian, I suspect, accepts two ground rules for his investigation, and these serve more as reminders than as ethical norms in the technical sense.

One is the general demand for sexual discipline that we find in the New Testament ethic. To affirm this we need not decide about the New Testament definition of adultery, the relation of the external act to the inner motive, or about the extent to which the radical prohibition of divorce is qualified in the development of the life of the early church. A life of sexual discipline is a clear mark of the citizen of the kingdom of God. The other ground rule is the message of forgiveness that Jesus so often extends to the prostitute.

As we shall see, it would be unwise to let either of these two ground rules obscure the other. Moralistic Protestantism has always seen the first one. It has rarely known how to state it persuasively, and it has almost consistently forgotten the second. But post- or anti-moralistic Protestantism has often been inclined to ride the second at the expense of the first: to let the message of forgiveness too quickly relativize all standards of sexual practice. Are we not now at a time when this double imbalance can be straightened out?

Young people (and their parents) want to know from us a good deal about the Christian attitude of dating, petting and the like. Perhaps here we can say too much, but we can also say too little. A healthy suspicion of human nature in courtship is very useful. Courtship, with all of its questions about appropriate physical expressions, can easily bring out a man's desire to impose himself on another, and a girl's desire to enhance her own self-esteem by attracting the physical presence of a man in certain specific ways.

But another thing needs to be said. Physical expressions between young couples dating or in love are good things and are to be granted their place. It is true enough that the usual gestures of affection are similar to those gestures that lead up to the sexual act itself. Yet there can be a difference if there is mutual trust and respect.

Christian moralists, however, should not set themselves up as experts on dating. Most of us have not had a date for years. The question of premarital chastity is really what lurks in and behind all the other questions, and it might be useful to narrow our concern to this one problem of sex ethics. How, if at all, can a Christian observer speak to this, and—if at all—defend it?

Of course moralists have always been defending pre-marital chastity. But have the traditional defenses been good enough? Haven't we generally relied on the fear of conception or the fear of disease? Today most young people bent on promiscuity know that these dangers can ordinarily be avoided with a certain amount of caution. We have spoken vaguely about the sanctity of marriage, but we have never succeeded in being either clear or convincing about this. The average Protestant minister today is a practical celibate, in that he is away from his wife and children far more than men in any other profession. Why should our words on the sanctity of marriage be taken seriously?

Both the New Testament message about Jesus and the theological doctrines of creation, incarnation and resurrection, help us to affirm the goodness of the physical dimension of life. How then do we proceed from this to a defense of premarital chastity?

I am going to suggest three lines of thought that have been helpful to me at this point. Taken together, they do not make a coercive proof. But any or all of them can be proposed to our young people as perhaps a more serious and realistic way of looking at the issue.

1. *Sexual intercourse is an act of union in which each person does something to the other.* This is partly what Paul means when he writes: "Do you not know that he who joins himself to a prostitute becomes one body with her?" (Cor. 6:16). Sexual intercourse is an act; it is doing something. It is not a case of an active male and a passive female;

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both participate in this action. Nor is it merely an abstract doing of something; it is doing something to the other person. The result of this act, Paul suggests, is union—becoming one body or one flesh. This union takes place even in relationships that are not taken seriously, even in promiscuous sexual relationships. The fact of union is quite independent of the attitude of the two persons involved. Whether one wills it or not, an act of sexual intercourse binds one to the other person. The act does something that is indelible; the future cannot change it. This other is a person with whom you have shared a radical and sometimes terrifying experience of union.

If this is a true description of the sexual act, what does it have to do with the defense of pre-marital chastity? Just this. Unless this acted parable of union expresses a total relationship with the other person involved, it is a dishonest act. It is, in fact, an acted lie. Even a relationship with a prostitute, Paul says, involves this fact of union. But here it is dishonest, for a union has been acted out that does not extend to the other relationships with that person. So whenever the sexual act is entered into outside of marriage, it expresses more than either party feels. This is why such acts invariably prompt the participants to feelings of guilt. This guilt is not derived from social taboos; it comes from the recognition that he or she has declared by the act of union an emotion or an attitude that was not truly felt. And when what we do begins to go beyond what we intend or feel, personality disintegration can begin to set in.

To sum up this first point. If sexual intercourse is an act of union in which each person does something to the other, it is appropriately engaged in only in the context of marriage. Marriage alone is a structure that can make all that the act expresses meaningful. Marriage alone is able to contain the free giving and free receiving of the act of union.

2. *Sexual intercourse involves a kind of knowledge about another person and about ourselves that is communicated in no other way.* This does not mean that objective information about another person is communicated through sex. The familiar distinction between personal knowledge or knowledge of, and objective knowledge or knowledge about, should be recalled here. Some observers have put it this way: in the sexual act we know a "secret" about the other that otherwise we would never have known.

Just what is this knowledge? The simplest way of stating it is this: in the sexual act we know what it means to be a man or a woman, and we also help the other discover what it means to be a man or a woman. We know, for the first time in a clear way, the meaning of our sexuality. The uneasiness, the suspicion, the mystery attending so much of the sexual side of our adolescent and young adult life — this is in principle banished by sexual intercourse. We know ourselves in a way we have never known ourselves before.

And, more important, we know the other in a way we have never known another person before. This is not objective knowledge. It is knowledge about the deepest center of his or her life; of what it is to be a woman or a man. In this act of utter self-giving, we know ourselves as whole and fulfilled in a unique way. This truism of personal ethics comes to life in the experience of sex.

If this is the case, what does it have to do with a defense of pre-marital chastity? Just this. If sexual intercourse mediates and makes possible an intimate kind of personal knowledge, it is clear that a very special status must be given to the first experience of the sexual act. If in a marriage it is true that new things are always being learned by a couple truly in love, it is also true that a decisive importance must be given to the first time this intimate knowledge was ever shared. A man would seem to be bound in an irrevocable way, because of this exchange of knowledge, to that woman who first helped him understand himself as a man. Whether that woman was a prostitute years before his marriage or his wife on the wedding night, the first experience has a unique effect. This seems to me to be a very powerful argument for pre-marital chastity.

The first sexual experience is so different from any other experience that it had better be reserved as a means of symbolizing and giving meaning to marriage. If a man or a woman comes to marriage with previous sexual experience with others, there are added elements of guilt that can become real obstacles to the trust and mutuality that an honest marriage demands. If I am bound in an indelible way to the first woman who shows me who I am and what it is to be a man, this is a strong argument indeed for defining the sexual act as one that is possible and free from destructiveness only within marriage.

3. *Sexual intercourse is a symbol of a relationship. Because of its nature, it can appropriately symbolize only a certain kind of relationship.*

All of our human words and gestures bear some kind of meaning. And they can be called appropriate or inappropriate if they convey the meaning we truly intend. We all know people that are able to feel affection for others, but who are unable to express this feeling in words or gesture. We also know people who are infinitely skillful in expressing interest and concern and affection, but who do not really feel what they so glibly express. (One of the reasons that much of our clerical concern for people is so offensive is that it is clearly part of our professional clothing and not part of our inner reality.) But the gestures we use do convey a meaning, by the very performing of them, that either may or may not show forth the meaning we actually feel. A handshake between man and wife, an embrace between casual acquaintances—these are inappropriate gestures, for they express less or more than the real relationship warrants.

Sexual intercourse is such a gesture. What does it express? It is impossible to answer this adequately, but should we not begin by saying that it expresses utter self-giving, complete concern for the other, full willingness to grant the other the place of first importance? This would surely be a minimum description. If this is true, then must we not admit that marriage is the only structure in our society that can bear all of the meaning that this particular symbol conveys? Only in marriage is there the mutual dependence, the utter need of one for the other, that is acted out in the sexual act. Thus again we may suggest that this is a further argument for the claim that the sexual act is able to do what it can do for us only in the context of marriage.

One final point may be mentioned about this last line of thought. I have not defined the sexual act as a symbol of love. I find this impossible to do, because I know no way of defining love. This, on human terms, is such an elusive and growing thing that it seems frankly impossible to make use of the word at all in a discussion such as this.

Incidentally, this fact makes it possible for us to defend pre-marital chastity between engaged couples. Now this is an exceedingly complex social and moral problem. Engagements tend to stretch out today, and many young people ask why they should refrain from sexual relationships if they are in love. This problem needs careful and sympathetic attention, and I cannot go into detail here.

It is true that engaged people are "in love" in just the same sense that married couples are on

their wedding night. But one decisive thing is different. There is a real difference between a couple's relation to each other the night before and the night after the wedding. Before, he was not fully responsible for her, nor was she for him. Each was strongly related to past and to parents. After the wedding, the situation is utterly different. They are now no longer in any true sense independent centers of action. They are no longer two "I's," they are "we," and this makes all the difference. The very thing that is absent in engagements—utter mutuality and interdependence—is the factor that seems to lie behind the sexual act. Marriage alone, here as before, is a structure that can bear all the meaning that the sexual relation implies.

None of us like to call ourselves moralists any more, and we have gained real ground in distinguishing the Christian message from a message of moralism. But in our flight, have we not lost a good deal of the tough and demanding discipline of the Christian life, particularly in the field of personal ethics? Is this why today only the fundamentalists and the Roman Catholics are writing books on personal ethics? Haven't we the responsibility of learning to be honest and effective moralists? To be sure, on the issue we have been discussing, there is a deeper Christian word to speak than the word that commends chastity. It is the word of forgiveness for the unchaste, and this must always be close at hand in all of our thinking. But the moralistic thing may have to be learned today, not only for pastoral reasons, but for reasons of faithfulness to the wholeness of the New Testament message.

Let us continue, if we must, to fight moralism in social and political questions. But let us have the grace to stop whipping moralism in general. It makes no more sense to be against "moralism" than to be against "secularism." What we anti-moralistic Protestants say is that moralism is bad because no moral principle is flexible or true enough to bind us absolutely. But what really may be the case is that we are not good enough to be bound by any moral principle.

CORRESPONDENCE

Sputnik Confirms Barth

TO THE EDITORS: Many thanks for Markus Barth's "Reflections on U. S. Foreign Policy" (Oct. 14 issue); they are like a breath of air.

Much could be added concerning the way in which Sputnik has confirmed his analysis.

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Yale Divinity School
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WORLD CHURCH: NEWS AND NOTES

From Colombia . . .

Bogota, Oct. 9. — In an interview with newsmen here, Dr. Oscar Vergel Pacheco, secretary to the Minister of Interior, reported that a circular requesting reports that would enable the government to make decisions restoring religious freedom to Protestant churches has been sent to provincial authorities by Jose Maria Villareal, Minister of Interior.

The government's intention, reported Pacheco, is to grant religious freedom in accordance with the Colombian constitution and with the goals set up by the new regime. When the reports are received, he stated, the government will decide what action to take in individual cases; churches will be reopened in places "where this would not endanger public order." From 30 to 50 Protestant churches have been closed in Colombia over a period of years, primarily in the Llanos, Balla, Caldas and Tolamos districts. Dr. Pacheco said in all probability the churches will be allowed to re-open for "private worship, not proselytizing activities." (Religious News Service)

American Protestant church leaders viewed the report with cautious hopefulness. Dr. Howard Yoder, executive secretary of the National Council of Churches' area committee on Latin America, said he thought the new government in Colombia seems favorable and willing "to study the problem of religious liberty." Dr. R. Stanley Rycroft, secretary for Latin America of the Presbyterian Board of Missions, also was optimistic about the "encouraging signs" that the present government is moving toward the correction of some of the past abuses of religious toleration.

. . . and the United States

Meanwhile, in the United States tension between Roman Catholic authorities and Protestant churchmen has heightened since the publication of the National Catholic Welfare Conference's rebuttal to the resolution on the Colombian situation passed by the World Council of Churches' Central Committee in August. Although members of the Central Committee termed their statement "moderate" in view of the situation, the N.C.W.C. charged that the W.C.C. resolution did "great damage . . . to Catholic-Protestant relationships throughout the world."

A letter in reply to a *New York Times* article containing the N.C.W.C. charges was written by Dr. Henry P. Van Dusen, president of Union Theological Seminary and chairman of the Na-

tional Council of Churches' division of foreign missions. The letter, which the *Times* refused to print because "religious matters are not discussed in our correspondence columns," appeared in the Oct. 9 issue of *The Christian Century*. In the letter, Dr. Van Dusen points to the moderate tone of the Central Committee's statement and justifies the need for such a statement: "What are the facts in Colombia?" asks Dr. Van Dusen. "For years . . . Colombian Protestants have been victims of concrete acts of persecution encouraged if not directed by priests of the Roman Catholic Church."

Dr. Van Dusen then categorically lists sources of information concerning the situation, including the N.C.C. division of foreign mission files and the State Department in Washington. Although the persecutions are encouraged mainly by local priests, Dr. Van Dusen asserts, "under the Roman Catholic system of authority, they could be speedily mitigated and shortly halted by action of the Catholic authorities in Bogota or by a direction from Rome." In the N.C.W.C. statement, Dr. Van Dusen sees no possibility for "constructive action" by the American Catholic hierarchy. He concludes with the hope that "courageous American Catholic laymen, who are not without great influence in the counsels of their church, will take initiative to insist that the facts be brought into the open and recognized by conscientious Catholics, and then that they be remedied."

From Koinonia: Little Rock Repercussions

In a recent speech to members of the National Capital Area Council of Churches, the Rev. Clarence Jordan, director and founder of the Koinonia farm, attributed new outbreaks of hostility against that interracial community in the last few weeks to "passions stirred up by the Little Rock controversy." Nightriders, burning crosses and shotgun volleys have plagued the community since Gov. Faubus' defiance of the Federal court injunction, Mr. Jordan said. He also reported that as a result of economic boycott, the farm is no longer able to derive income from farm produce, but must depend on mail order pecan sales for its maintenance. Mr. Jordan expressed his appreciation of "the words of a few Southern clergymen who have spoken out against prejudice." (Religious Newsweekly)

In Our Next Issue

M. SEARLE BATES raises and answers the question, "How much has Russia changed since Stalin's death?" In our November 11 issue, Dr. Bates gives an interpretative survey of trends in Russian life since 1953.

From South Africa . . .

At its annual meeting in August, the Federal Missionary Council of the Dutch Reformed Churches in South Africa discussed the creation of more opportunities for white and Negro Christians to worship together and considered measures that would bring about closer contact between the races on church matters. The council also decided to send its secretary, the Rev. W. A. Malherbe, and a Negro minister, the Rev. Thomas Mahlango, to the International Missionary Council meeting in Ghana in December, and to the All Africa Churches Conference in Nigeria in January. (EPS)

. . . and Louisville

During sessions of the National Baptist Convention, U.S.A., largest Negro religious body in the United States, four downtown "white" hotels in Louisville, Ky., accepted convention delegates as guests. It was believed to be the first time that the city's downtown hotels had housed Negroes in such numbers. (EPS)

From Atlanta

A book and a pamphlet, *The Louisville Story* and *The Churches Speak*, have been sent to denominational leaders and editors in the South by the Southern Office, in Atlanta, Ga., of the National Council of Churches' department of religion and public education. In a covering letter,

'What the Christian Hopes for in Society'

is a new paperback published by Association Press containing essays reprinted from *Christianity and Crisis*. The contributors are: Margaret Mead, Reinhold Niebuhr, Francis Pickens Miller, David E. Roberts, Amos Wilder, John C. Bennett, Kenneth W. Thompson and Paul Tillich. Subjects discussed include: Christian faith and (1) religiosity, (2) practical politics, (3) technical assistance and (4) the American way of life. Copies of the book may be obtained from this office for 50c.

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the Rev. J. Edward Lantz, executive director of the Atlanta office, and Dr. R. L. Hunt, national executive director, explain that the material contains information that "may be of assistance to us as we consider concerns of the churches for the welfare of the children in the public schools." *The Louisville Story* is an autobiographical description of the situation in Louisville before, during and after the integration of its public schools in 1956, written by Omer Carmichael, superintendent of the city's schools, in collaboration with Weldon James, associate editor of the *Louisville Courier-Journal*. *The Churches Speak* is a collection of excerpts from statements made by various denominations on the Supreme Court decision on segregation in the public schools. It was compiled by United Church Women, an arm of the National Council of Churches.

From New York

Fifty-five prominent Americans were elected to the American Committee on Africa, Inc., earlier this month, according to author John Gunther, a member of the national committee. In reporting the election of the new members, Mr. Gunther noted that they represent a cross-section of American political, social and economic backgrounds, which "underscores our view that a broad and representative section of American leadership subscribes to the goals of national independence, justice and freedom for the African people." The Committee, now in its third year of operations, is a central agency of information on African affairs and seeks "an American policy toward Africa designed to help the African peoples achieve national independence, justice and equality."

CHRISTIANITY and CRISIS

A Christian Journal of Opinion

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